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Apostolos

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"ΑΠΟΣΤΟΛΟΣ"

#13.

Being an examination
of the usage and inquiry into
the meaning of the term
"Apostle" appearing in the N.T.
Submitted in application
for the Master's degree 1900.

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Franklin '98

Livingston Ind^a

June, 1900.

"Introduction"

It is my purpose in the thesis herewith submitted, to make note of the instances wherein the term "ἀποστόλος" occurs in the books of the New Testament. To weigh the meaning of the word in these respective instances as it appears in the original text.

Having done which, the remainder of my thesis will be devoted to a cursory examination of the nature of the service of the various persons to whom the term "ἀποστόλος" has been applied by the scriptural authors.

The controversy concerning the meaning of this term has never been settled - for it has been & funded.

My purpose herein is not to resolve divergent views but to present the meaning of the word originally - & thus I feel confident which may not only appear reasonable but authoritative as well. —

Subject Matter

In Matt. 10:2 the word "ἀποστόλος" occurs for the first time in the New Testament & here in the plural. There immediately follows the term an enumeration of the twelve disciples whom Jesus called apart.

The naming of the twelve and the circumstances of their call as here portrayed leads me to the opinion that the usage of the term implies their peculiar involvement with authority at the hands of Jesus.

As respecting his church an authority, primal in time & degree: An authority sufficient to consummate his life purpose among men.

It is well to observe the import of the term in the world's literature & life prior to the life of Christ. In the Latin *Æneid* of Virgil the term occurs six times in the sense with which it has been "anglicized," i.e. "envoy" or "delegated messenger." In the Attic Greek the word is of frequent occurrence —

now with the Anglicized sense
- the war with the meaning of a
naval expeditionary force" (Liddell
+ Scott's Lexicon). In so far as the
Greeks used *kyros* they used the
form under consideration in the
Ionic sense. From statimurals which
are cited by Bishop Lightfoot in
his remarks on "The name & office
of an Apostle" it seems that,
subsequently to the destruction
of Jerusalem, the Greeks used the
word to designate persons emp-
loyed to carry circular letters
dispatched by their authorities.
The word must have been in vogue
prior to Christ's life among his
people - the Greeks - & its significance
more or less akin to the sense
in which he employed it. Strength
is added to this opinion by the
fact that in Hebrews 3.1, 2, - the
term "apostle" is applied to Christ
in such a way as to lead to
the belief that the writer of Hebrews
applies it with meaning Christ
as standing parallel with Moses

and that the Jewish theologians
often designated Moses by this
term is a reasonable inference
from the frequency of the verb
ἀποστέλλω in the Synagisti-
c union of the chapters of Exodus
which have to do with the mission
of Moses.

What we may learn from the
general image of the term by the
Jews - specifically it was the des-
ignation of individuals chosen by
eminent authority - in contradis-
tinction to ordinary messengers
chosen by ordinary managers. It
had specifically to do with mes-
sengers entrusted with the things
of religion & thus was more or less
divided with sacerdos in the
minds of those who used it.

Providing now to the image
of the term in the gospels, the
instance just cited Math. 10: 2
is the only instance of its oc-
currence in Math. τῶν δεδωδ+κα
ἀποστόλων το ὄνοματά ἐστιν
ταῦτα. The singular thing

in this reference in the expression
"the Twelve". It is the same for
 that theory which limits the
 Apostolate to Twelve. The term
 even is narrow as my subsequent
 reference will set forth.

In Mark the term occurs five
 times viz. Mark. 6:30. καὶ συνάχ-
 ονται οἱ ἀποστόλοι πρὸς τὸν Ἰη-
 οὺν καὶ ἀπηγγείλαν αὐτῷ πάντα
 ὅσα ἐποίησαν καὶ ὅσα ἐδίδαξαν.

In this case there is no indica-
 al of the circumstance of their
 receiving the name. It is simply
 given absolutely ἀποστόλοι. - "the
 apostles" In Mark. 6:7 the
 "Twelve" are mentioned as being
 sent forth "two by two" + the verb
 of action is ἀποστέλλειν. Having
 been sent forth - Mark without
 introduction calls them ἀποστόλοι.

The inference that the term was
 understood + taken as a common
 appellation is reasonable.

In John the term is used five
 times viz. John. 13:16. οὐκ ἔστιν
 σοφὸς μείζων τοῦ κυρίου αὐτοῦ

οὐδὲ ἀπόστολος μένων τοῦ πέ-
μψατος αὐτοῦ. In this instance
it has no direct reference to the
messenger - but merely carries in
it the common sense of a mes-
senger or delegate.

Fuller was the word six times
+ there are more over a number
of informers - the "Furber" without
the distinguishing 2700576 701
in connection Furber. The

reformers in the third eye of
 which I call attention viz.

Παύλος 6:13 και ὅτε ἐγένετο ἡμετέρα
προσφώνησεν τοὺς μαθητὰς
ἀντὺ καὶ ἐκλεξάμενος ἀπ' αὐτῶν
δωδεκα οὓς καὶ ἀποστόλους ἐτο

Σελίδα 910 καὶ ὑποστρεφάντες
οἱ ἀπόστολοι διήνευσαν αὐτῷ
ὅσα ἐποίησεν.

Συλλε 11:49 Διὰ τοῦτο ἡ σοφία
ἀκτοῦς προφῆτας καὶ ἀπυστολούς

Συλλε 15:5. Ἰδὲ αἱ ἐπιταγαὶ οἱ ἀποστόλοι
τῷ κυρίῳ προσέθεσαν ἡμῶν πίστιν

Συλλε 22:14 Καὶ ὅτε ἐγένετο ἡ
ὥρα ἀνέπτεσεν καὶ οἱ ἀποστολοὶ
σοὺ ἀντῶ

July 24:10 --- καὶ αὐτὸς λοιπὸν οὐκ
 αὐταῖς ἐλέγχετο πρὸς τοὺς
 ἀποστόλους ταῦτα. In the
 above references from Luke the
 first is parallel with the one
 reference in Matthew wherein the
 form occurs. The meaning
 of the term as the disting-
 uishing appellation of those
 disciples - the Twelve - who were
 closest to Jesus during His
 ministry & who had been con-
 scribed by him with the official
 designation ἀπόστολοι. This
 is the one peculiar name for
 the Twelve throughout the gospels.
 It is applied to no one else
 however. The inference that
 this title was restricted to those
 - would be allowable on the basis
 of evidence afforded by the four
 gospels. But in the narrative
 of the Acts & in the Epistles
 the term is used with wider
 significance. Luke himself though
 restricting the term throughout
 his gospel to the Twelve - in

Acts - applies it to Paul + also to
Barnabas, while it is reason-
able to maintain that on the evi-
dence afforded by the four gospels
- there is no ground for the
hypothesis that the Aphrodisias
was to be extended beyond the
number twelve - on the contrary
there is no evidence - no in-
formation ~~affording~~ a basis
for the hypothesis that the
Aphrodisias was to be forever
extended to the number twelve.

Primarily the Twelve were the
Apostles of the Christian Church the
representatives of the Twelve Tribes
of Israel. Mark. 14:28. Αὐτὸν λέγουσιν
ὅτι ὑμεῖς οἱ ἀκολουθεῖτε
αὐτὸς μετὰ πάντων ὑμῶν ὅταν
κατατίθῃ ὑμῶς τὸν ἀνθρώπου
ἐπὶ θρόνον δόξης αὐτοῦ καὶ
ἡσέσθε καὶ (ὑμεῖς) ἐπὶ δώδεκα
θρόνους κρίνοντες τὰς δώδεκα
φασαίας τοῦ Ἰσραὴλ.

John 22:30 ἵνα ἑσθῆτε καὶ
πίνετε ἐπὶ τῆς τραπέζης μου
ἐν τῇ βασιλείᾳ μου καὶ

(καθησθε) ἐπὶ Ἀπόλων τὰς δωδε-
κα βολὰς ἐπὶ νοῦτος τοῦ Ιωανν.

That the original Furler was
typical of the character of the Greek
ethic nation is evident from the
above quotations. With the pro-
mulgation of the gospel to the
Gentiles there came an extension
of the Apostolate as in beyond
controversy in the case of Paul.
How far this extension went remains
a question. In the figurative lan-
guage of the Apocalypse the number
Furler is retained. The book
is wholly Jewish & the situation
of the number merely in accordance
with the general character of
the revelation.

The following cited cases are in
the Acts of the Apostles.

1:2. ἔντει δαμνος τοῖς ἀποστόλοις
1:26 οὐν κατεψηφίσθη μετὰ τῶν ἐνδεκα
ἀποστόλων.

2:37 Πέτρον καὶ τοὺς λοιποὺς ἀποστόλους

2:42 τῇ δισαχί τῶν ἀποστόλων

2:43 διὰ τῶν ἀποστόλων ἐγένετο

4:33 τὸ μαρτυριον οὗ ἀποστόλοι ^{τοῦ κυρίου}

4:35 παρὰ τοὺς πόδας τῶν ἀποστόλων
4:36 Βαρναβας ἀπὸ τῶν ἀποστόλων
4:37 παρὰ τοὺς πόδας τῶν " " "
5:2 " " " " " "
5:12 διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων
5:18 τὰς χεῖρας ἐπὶ τοὺς ἀποστόλους
5:29 Πέτρος καὶ οἱ ἀποστολοὶ εἶπαν
5:44 προσκαλεσάμενοι τοὺς ἀποστόλους
6:6. ἔστησαν ἐνώπιον τῶν ἀποστόλων
8:1 πλὴν τῶν ἀποστόλων [ἀποστολοὶ
8:14 ἀκουσαντες δὲ οἱ ἐν Ἱεροσολέμοις -
8:18 τῶν χειρῶν τῶν ἀποστόλων
9:27 ἤγαγεν πρὸς τοὺς ἀποστόλους
11:1 ἤκουσαν δὲ οἱ ἀποστολοὶ
14:4 οἱ δὲ σὺν τοῖς ἀποστόλοις
14:14. ἀκουσαντες δὲ οἱ ἀποστολοὶ
15:2 αὐτῶν πρὸς τοὺς ἀποστολοὺς καὶ
15:4 τῶν ἀποστόλων καὶ τῶν -
15:6. Συγχήθησαν τε οἱ ἀποστολοὶ
15:22 τότε ἔδοξε τοῖς ἀποστόλοις
15:23 οἱ ἀποστολοὶ καὶ οἱ - -
15:33 πρὸς τοὺς ἀποστείλαντες αὐτοὺς
16:4. τὰ κεκριμένα ὑπὸ τῶν ἀποστόλων

The word means fully equal
twice in aēi. In 15:23. The
Authorized version has the
word ἀποστείλαντας translated

10.

"Apostles" - which is a feasible translation + in strict accord with the sense of the passage - in the Revised - those that had ~~been~~ ^{there} ~~henceforth~~ is the correct & preferable reading from the text by Vincent & Hort. In Acts 5:34 the word ἀποστόλους is by the Authorized Translators rendered "Apostles" which is manifestly incorrect. The revised rendering "men" is the one in strict accord with the original - though the men thus referred to were the "Apostles" - the text does not allow the substitution of our word for another when this other is manifestly the word of the original text. The one argument with emphasizing from the occurrence of the word ἀποστόλοις in the Acts is for the official position & recognized supremacy of the "Apostles" in all matters having to do with the primal labors & trials of the Church of Christ. They were

in Four days which are covered
by the narrations of Acts the earlier
& source of authority, the acknowledged
leaders: leaders in all things of
primitive Christian activity.

I do not consider it necessary to
name the original Twelve nor
to multiply as yet the claims of
any other than the Twelve upon
the right of Apostleship. Suffice
it to say that the apostasy of Judas
having become a thing of the
past Matthew is selected to make
out the original number & the
inference is permissible that in
these instances throughout, Acts
numbers the Four $\epsilon\tau\omicron\sigma\tau\omicron\lambda\omicron\varsigma$ or
are in the plural he is in-
cluded in the number thereby
designated. The one which takes
matter of the form is through-
out his Gospel & the Acts such
as to establish the fact of the
primacy of the Apostles in
all matters looking to the ex-
tension of the Kingdom.

I will now consider the occurrences

of the word in these letters other than the Pauline + Hebrews.

1 Pt. 1:1. Πέτρος ἀποστόλος Ἰησοῦ Χριστοῦ

2 Pt. 1:1 (Σίμων) Πέτρος δούλος καὶ ἀποστ^{ος}

2 Pt. 3:2 προφητῶν καὶ τῆς τῶν ἀποστολῶν ἐμῶν ἐντολῆς

Jude. 17. ὑπὸ τῶν ἀποστόλων

1 Jn. 2:2. τοὺς λέγοντας ἐάν τοὺς ἀποστόλους

Rom. 18:20 οἱ ἅγιοι καὶ οἱ ἀποστολοι

Rom. 21:14 δώδεκα ὀνόματα τῶν δώδεκα ἀποστόλων

In the same manner from the apostles of Peter the office is multiplied to add weight to the message which he was about to speak, thus showing the continuance of the office as in the minds of the members of the early church. So likewise with the occurrence of the term in Jude.

The first reference in Rom. is to the purported "apostles" the false: of the other two references, the first with "prophets" + "apostles" coordinately: The second gives them a place in the eternal

city - along with mythical symbolism, playing about the number "twelve"

The remaining instances of the occurrence of the term to which I now turn on in the Pauline epistles + on viz.

Rom 1:1 κλητός ἀποστόλος

" 11:13. εἰμὶ ἐγὼ ἐθνῶν ἀποστόλος

" 16:7. ἐπισήμοι ἐν τοῖς ἀποστόλοις

1 Cor. 1:1 κλητός ἀποστόλος

" 4:9. τοὺς ἀποστόλους ἐσχάτους

" 9:1 οὐκ εἰμὶ ἐπόστολους

" 9:2 εἰ ἄλλοις οὐκ εἰμὶ ἀποστολὸι

" 12:28 πρῶτον ἀποστόλους

" 12:28 μὴ πάντες ἀποστολῶν

" 15:7 τοῖς ἀποστόλοις πάνσιν

" 15:9 ὁ ἐλαχιστός τῶν ἀποστόλων

2 Cor. 1:1 παῦλος ἀποστόλος

" 8:23 ἀποστολὸι ἐκκλησιῶν

" 11:5 τῶν ὑπερλίαν ἀποστολῶν

" 11:13 τίς ἀποστόλους Χριστοῦ

" 12:11 τῶν ὑπερλίαν ἀποστολῶν

" 12:12 σημεῖα τοῦ ἀποστόλου

Gal. 1:1 ΠΑΥΛΟΣ ἀποστόλος

" 1:17 πρὸ ἐμοῦ ἀποστολους

1:19 ἕτερον δὲ τῶν ἀποστολῶν

14.

Eph. 1:1 ΠΑΥΛΟΣ ἀποστόλος

2:20, θεμελίω τῶν ἀποστόλων

" 3:5 τοῖς ἁγίοις ἀποστόλοις

" 4:11 ἔδωκεν τοὺς κέν ἀποστόλους

Phil. 2:25. ἐμῶν δὲ ἀποστόλων

Col. 1:1 ΠΑΥΛΟΣ ἀποστόλος

1 Th. 2:6. ὡς Χριστοῦ ἀποστολῶν

1 Tim. 1:1 ΠΑΥΛΟΣ ἀποστόλος

" 2:7 κήρυξ καὶ ἀποστόλος

Heb. 3:1 κατανοήσαντε τὸν ἀποστόλου

2 Tim. 1:1 ΠΑΥΛΟΣ ἀπόστολος

" " 1:11 εἶμι κήρυξ καὶ ἀποστόλος.

Titus. 1:1 ἀποστόλος δὲ Ἰησοῦ.

The total number of occurrences of the word in the Pauline Epistles is thirty-three. If Titus is regarded as coming from Paul the total is thirty-four. Of these instances seventeen refer directly to Paul himself - the remaining seventeen referring to the other members of the Apostolate. Paul, more than any other writer of the New Test. emphasizes the fact that he himself is an Apostle. The frequency of this peculiar situation demanded

such an emphatic and reiterated
statement of his right to exercise
of authority

The word occurs in the N.T.
scarcely eight times. Of the one
instance in Acts 5:34 in which
ἐξ ὁποίων is incorrectly trans-
lated "apostles" the total number
of occurrences of the word is seventy
nine. In the Pauline epistles
i.e. in Phil 2:25 & in 2 Cor 8:23
the words ἐπιτοιοι and ἐπι-
τοιοι are better translated "m-
embers" & "members" for the reason
that the references in point
have no bearing upon the offi-
ce as such - but upon the service
which it was & is in the form
of ordinary delegates or mem-
bers to fulfill. The mixed ver-
sion has no misused the words
as has also the authorized ver-
sion - but manifestly the trans-
literation of the two words rather
than the translation of them would
be allowable but not necessary
inferable. In all of the in-

Flowers above quoted, saw the two
 lost in point. The word is an
 official designation. In Heb. 3:1
 the word is undoubtedly & design-
 edly fraught with great honorific
 force. That it has a peculiar
 sanctity of meaning in every
 instance of its usage is to be
 accepted without controversy.

The summation of the word
 would lead me to conclusion⁴³.

(1) The Apostles were the chief
 depositaries of the truth of the
 gospel which truth came to
 them either directly from Christ
 or through them. The message
 was formulated for promulgation
 in the world. Either by them-
 selves or by men intimately as-
 sociated with them was the message
 declared & the organization of
 churches perfected.

(2) They were witnesses of the re-
 surrection of Christ having seen
 him alive after his burial.

(3) They were the recipients &
 users of miraculous powers

which were their credentials as messengers of Christ & an enabling force in discharge of their respective duties.

(4). They were the only men with power to impart miraculous gifts to other persons.

(5). They alone wielded the rarely manifested power of inflicting the discipline of bodily suffering which in the instance of Ananias & Sapphira included the infliction of death.

(6). Their position was unique: In the Kingdom they are mystically & for aught we know eternally - the judges of the Twelve Tribes mystically & again really the Twelve foundations of the Church - "The City of the New Jerusalem".

Though other members of the early Church had given to them various gifts likewise given to the Apostles - it yet remains that their one supreme & specific purpose in the beginning of their ministry was to found the Church.

+ fix the faith. This work after
 completion + by analogy with
 that of Christ neither needed nor
 was designed to be perpetuated
 through successors. The Apostolate
 was provisional + in no sense
 transmissible.

Concerning the men to whom
 the term ἀποστόλος was applied
 in respect to the source of appoint-
 ment it is manifest that the
 scriptural student that they are
 of two classes viz (1) Those ap-
 pointed by Christ himself (2)
 Those appointed by the Church.
 Of the first class there are
 three divisions - or more exactly
 three occasions upon which
 Christ invested men with the
 authority of this peculiar position
 viz (1) The Twelve Luke 6:13 (2) The
 appointment of Matthias Acts 1:24, 26
 Though the choice of Matthias
 was by lot an unobscured making
 of the simple narrative leads
 to the conclusion that Christ
 was back of the issue + de-

Turned the line when east
 The expression of the prayer that
 He would show which of the two
 he had chosen, supports the
 opinion that the church afterwards
 regarded the choice as of Christ
 rather than of the members. (3) The
 choice of Paul which was clearly
 of Christ, as was the choice
 of the brethren regarding his
 call. I move the considera-
 tion of Paul's apostleship for
 the last line of investigation.

In respect to those afterwards app-
 ointed by the church - the
 term is frequently applied to
 ministers traveling and or
 contributions from one church
 to another + permitting individ-
 uals to substantiate their claim
 to a public mission.

As I have previously pointed
 out the word $\alpha\pi\sigma\tau\omicron\lambda\omicron\varsigma$ in
 2 Cor. 8:23 + in Phil. 2:25 - is
 translated "messenger" - observing
 from casual notice the more
 general yet more specific

official meaning of the original term. This inference is of value in weighing the value of the voice of those "apostles" appointed by the Church. In Rom. 16:7 Paul writes: "ἀποστόλοις καὶ λειτουργοῖς μου οἵτινες εἰσὶν ἐπίσημοι ἐν τοῖς ἀποστόλοις". The noun "junius" can possibly be connected from "junianus". If the nominative of the word be "junia" - we may with propriety regard the two persons mentioned as bearing a somewhat similar or identical relation to each other & to the Church. Room for contention however exists in the expression ἐπίσημοι ἐν τοῖς ἀποστόλοις. Obviously the sense of this phrase is that the two persons mentioned are "apostles" among others considered as such. It is entirely a permissible supposition that had Andronicus and Junias

had been sent by the church
 at Jerusalem to visit Jewish
~~missions~~ in Rome counted
 upon at Jerusalem. The term
 "οὐκ ἐξ ἐκδωτός" does not
 necessarily carry the implica-
 tion that there had been any
 personal relations between Paul
 & the two "apostles". It may simply
 denote that going with himself
 "captivē" in the name of Christ
 he took this opportunity of bearing
 testimony to their worthiness in
 the estimation of all Christians
 to whom the Roman letter would
 be read. The term as here used
 by Paul has certainly the con-
 otative function & this function
 is recognizable distinctly in
 most instances of its usage through-
 out the New Testament. More app-
 arent is this connotative sense in
 the passage referring to Christ
 (Heb 3:1). It is fundamental in
 co-ordinate relation to the term
 "High Priest" who certainly in
 the Jewish mind was a

most exalted functionary. In connection with 2 Cor. 8:22 & Phil. 2:25. This expression Rom 16:7 - whom God leads one to believe that Paul regarded it as a most honourable distinction among Christians - the distinction of being an "Apostle of the Church".

In 2 Cor. 11:13 Paul describes certain men $\psi \epsilon \nu \delta \alpha \pi \acute{o} \sigma \tau \omicron \lambda \omicron \iota \epsilon \rho \gamma \acute{\alpha} \tau \alpha \iota \delta \acute{o} \lambda \omicron \iota \mu \epsilon \tau \alpha \sigma \chi \eta \mu \alpha \tau \iota \beta \acute{o} \lambda \epsilon \tau \omicron \varsigma \epsilon \iota \varsigma \acute{\epsilon} \pi \omicron \sigma \tau \acute{o} \lambda \omicron \upsilon \varsigma \chi \rho \iota \sigma \tau \acute{o} \upsilon$. These particular "false apostles" it seems were Hebrew & Israelites, members no doubt of the most prominent class of Jewish priests & they had made their debut in Corinth with commendatory letters (2 Cor 3:1) This makes it seem quite probable that they had been sent out by the Jerusalem Church in the same manner as certain ones came from James, (Gal 2:12). The influence who through their Judaistic prejudices exercised a decidedly bad influence in the Church at Antioch. Of course the strong

expressions on the part of Paul do
 not establish the thought that
 they had not received the commi-
 ssion which they professed to have
 received. We can very readily &
 allowable assume that these
 "false apostles" were in reality
 "apostles" but making as they
 did a gospel other than that which
 Paul preached a gospel falsified
 by inspiration of Satan - their spirit
 & mode of action instead of establishing
 their profession gave the lie to
 them & proved that they were
 "false apostles". They demanded
 of the brethren at Corinth as
 the reward of the narrative which
 for man's defence & pay than
 Paul himself had relinquished to
 was worthy of receiving. Paul in
 his accusation of their "glorifying
 beyond the measure assigned
 to them" seems to have recognized
 that they had a professionally leg-
 itimate work in hand - but im-
 toward goal carried them beyond
 the bounds of proper activity

- selfish zeal indeed. They had no respect for time as a fellow worker & previous worker in the same field. It was their aim to oust the gospel which he had established in order to make room for the gospel which they had brought - a vitiated gospel - they had in some way tampered with "corrupted" (2 Cor. 4:2) the gospel entrusted to Paul in his labors. The present form of their evasions is no more made plain. We can only infer. The probabilities are that their ultimate aim was to modify the Christian message as to conform it to the tenets of reactionary Judaism. - as did those persons who are so roundly censured in the second chapter of the Galatians letter. This counterfeit apostleship proves to us the reality & reveals the nature of the true. The "counterfeits" called themselves "Apostles of Christ" & "ministers of Christ" Constantly were they connecting them with

The person of Christ & that family
"officially" rather than as Paul &
a personal spiritual relationship.

In the technical sense of the
term the word "ἐκκλησία" implies
a public service in the church &
furthermore in connection with
the greeting "ΧΡΙΣΤΟΣ" it implies
a personal relationship to Christ.
But it is applied as well to persons
who had never seen the Master as
to Ephesus (Col. 1:7) & Timothy
(1 Tim. 4:6). The relationship claimed
was then of a spiritual nature
deduced by Paul who sets forth
the fact that they were ministers
of Satan in that they promoted
the spirit of sedition. (2 Cor. 11:15).
Suffice it to know that there
follows at Corinth claimed that
which in no sense they forwarded
- a measure of association &
delegation to Christ which
assumption was manifestly un-
warranted, presumptuous & false.
I doubt not that the cause
of the decline of the term is

The church lies in the circumference
 when not forth. Certain men over
 zealous to obtain honour would
 appropriate to themselves this
 title - when they were in no wise
 authorized nor qualified to fill the
 requirements of the position - indeed
 the requirements ceased to exist
 with the title of the Church ^{Canon}.

On two occasions Luke applies
 the term to Paul & Barnabas.
 (Acts. 14:14. 14:14) In the first
 of these two instances. "The pop-
 ulation of the city was divided
 (Leonini) + some sided with the
 Jews + some with the Apostles".
 And in the second, the people
 being about to offer sacrifice to
 them as gods, "When the Apostles
 Barnabas & Paul heard of it they
 rent their garments etc" Not once
 in all the twenty eight times in
 which Luke uses the word, does
 it apply to any other than the
 Twelve or some of the Twelve
 seen in the two passages
 just quoted. Seen in these

Now let us now again apply
 the term to Paul. Moreover there
 are instances on the only two
 in the entire new Testament
 when Barnabas is so named.
 In the journal of the 12th + 14th Chi-
 apter of Acts, which are descriptive
 of the missionary journey of Paul
 & Barnabas it is plainly obvi-
 ous that the writer lays special
 emphasis upon the fact that
 the delegation was by the Holy
 Spirit. "As they ministered to the
 Lord & fasted the Holy Spirit
 said, - Separate me Barnabas &
 Saul for the work whereunto I have
 appointed them. Then when they
 had fasted & prayed & laid their
 hands upon them - they did
 them depart. So they being
 sent forth by the Holy Spirit
 etc." The time during which this
 particular mission lasted was
 something more than a year.
 And upon their return to Anti-
 och the evidence is that their
 official character as "Apostles

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of the Church ceased & they performed as before this special expedition the duties incumbent upon them as ordinary members of the community before the special service. Then they were on turn "Apostles of the Church." Paul of course had previously been united with the Apostleship in the hands of Christ. It does not occur to me in this particular instance that he submitted to an inferior appointment at the hands of the Church - but merely his common sense acceptance of an instrument with authority which should put his companions upon an equality with him in their joint mission & a confirmation of the sacredness of their position & labor in the midst of those for whose benefit it was inaugurated. The Apostleship of Paul & Barnabas sanctioned not only by the Church but by the Church at the instigation of the Holy Spirit is an apostleship

closely approximating in importance
 + sacredness the apostleship of the
 original Twelve. In Acts 15: 36.
 we find Paul proposing to Barn-
 abas that they visit the Church
 which take they took mustard
 with + this entirely marks the
 nature of continual obligation to +
 care for the matters with which
 they put new life. With the
 contribution which arose on this
 proposition + the circumstances
 which led to the separation of
 Paul + Barnabas I can naught
 to do - but will call attention
 mainly to the fact that there
 two men were separately appointed
 in the capacity upon which
 I turn upon death. On four
 occasions they served as "apostles
 of the Church". together viz. Acts 11: 30
 12: 25. Sending on their hands
 a contribution to the elders at
 Jerusalem. Acts 12: 44. The two
 men under consideration are
 again sent forth + the custo-
 dian has elsewhere (Acts 14: 4)

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applied to them the term Apostles.
Acts 15:2. They are sent to Jeru-
salem to confer with the Elders
upon certain Judaistic doctrines.
Gal. 2:9 They are delegated by
the "pillars" & them at Jerusalem
to convey the great fact of the
freedom of the Gentiles from
the yoke of the law. The con-
veyance of this authority in their
good names to support made
by stretching the right hand of
fellowship, was made in the
visible presence of apostles elders
& brethren at Jerusalem. We
have no record for naming this
a special Jerusalem Commission
as in the Commission from
Antioch - but the force of the
narrative supports the inference
that it was a Commission ^{with} no
limitation as to time or terri-
tory. The word treasure Pauls faith
& equally so it treasure the
faith of Barnabas. Their mission
was to the Gentiles & thus they
were Apostles of Christ - not in

The identical Apostleship which Paul claimed from his conversion - but in an Apostleship which ran parallel with that which Paul had received from Christ himself without human intervention. Thus the evidence is conclusive that the "title" Apostle was applied to & acknowledged by men who had not received it as the Father & Paul received authority from the Christ. The ecclesiastical position of Barnabas in the Church at Antioch seems to be definitely determined. That his was a prominent place is more than probable.

A consideration of I Thess. 2:5, 6. brings under the same two main characters viz. Silas & Timothy. Both of the latter to the Church at Thessalonica are introduced with "Paul & Silvanus & Timothy with the Church of the Thess. etc." These two men are firmly placed upon a level with Paul

+ Though I Thm. 2:5, 6. is the one passage wherein he applies the term "apostles" it is a fair broad enough to support the assertion that there was one additional member of the early Apostolate. The whole passage viz. "For neither in any time will we flattering much as ye know nor a cloak of controversy: but in return, (6) for of men sought in glory - neither of you nor yet of others when we might have been feared judgment as the Apostles of Christ". It is evidently the aim of Paul here to rebut certain notorious accusations from persons at Thessalonica who whatever their faith or nationality were or had been assailing himself & his fellow workers. He therein lays emphasis upon his continual habit of self denial & self support always practiced even in the reception of certain gifts from other churches

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notably the Church at Philippi.
It is not conceivable that Paul
in the instance referred to -
meant to restrict the term "apostle"
to himself - it is on the contrary
plainly evident - that he by
using the plural meant to
include the two men - Silas
& Timothy under this appellation.
The propositions which arise from
the case of this verse by implica-
tion are plainly (1) That the
Apostles were entitled to support
in a material sense by those
whom they taught (2) That
the persons referred to by the
pronoun in Rom. Apostles. I
would not press this claim by
reference to the main events
in the ministry of Timothy
his appointment by Paul
in the country near Derbe &
Lystra - his setting apart to
a chosen work his circumcision
etc. A more notable example of
I Thess. 2. 5, 6. fails him in the
Apostolate. In the case of

Silas prior to the conference at Jerusalem. He had taken a high place among the disciples at Jerusalem as Luke shows in Acts 15:22.

Judas Barnabas & Silas were selected by the company for the mission to the Gentile nations in Antioch & Syria & Cilicia. This is the only appearance of Judas Barnabas.

But of Silas I think the inference permissible that while he was at Antioch & at other places consummating the business with which he had been entrusted - the capacity in which he acted was that of a delegated messenger, "apostle" of the conference at Jerusalem. In Acts 15:32. Judas Barnabas & Silas are mentioned as being taken as being also "prophets" - a reference doubtless intended to show other names, than their commission, for con-

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hydration by them among ^{those} ~~them~~
they were sent to labor. Barnabas
joining Paul, Silas became
his coadjutor in the second
journey from Antioch. As
Paul + Barnabas went forth
on the former journey as
Apostles - so Paul + Silas
must have gone forth on
this second journey. Their
joint task was in accordance
with I Thim. 2:5, 6. But Silas
in the Apostolate. Now the
distinction must be observed
that the Apostleship of Barnabas
Silas + Timothy differs from
that of the Twelve + Paul
- in that the latter were
chosen directly by Christ -
the former by churches. If the
argument is made that Christ
acted in the choice of the
former - by working through
the church in the person of
the Holy Spirit - the position
of the Twelve + Paul - is
merely unique - in this con-

admission that they were ab-
 scond or set aside to be - ordained
 so to speak without human in-
 formation. I am of opinion
 that there might have been
 a number of "apostles" in the
 sense of the Apostleship of Rome
 at a later & later time - of
 whom we have no record. The
 meaning of the Apostolate along
 such lines is quite conceivable.
 The term disappears for the
 reason which I have previously
 suggested.

Now a consideration of the
 specification of Church Officers
 in Eph. 4:11. καὶ αὐτοὺς
 ἐς ἑκάστην τῶν μέν ἀποστο-
 λῶν τῶν δὲ προφητῶν τῶν
 δὲ ἐξ' ἀγγελημάτων τῶν δὲ
 ποιμένων καὶ διδασκάλους
 πρὸς τὸν καταρτισμὸν τῶν
 ἁγίων εἰς ἔργον διακονίας
 ἐκκλησιαστικῆς. This Chapter is its
 own true commentary. The
 reference is clearly all in
 meaning & spirit to 1 Cor. 12:28

καὶ οὗς μεν ἔθετο ὁ θεὸς
 ἐν τῇ ἐκκλησίᾳ πρῶτον
 ἀποστόλους δεύτερον προφη-
 τὰς τρίτον διδασκάλους
 ἑπτά δὲ ἄνθρωποις etc. In
 these passages the primal
 place is accorded to apostles.
 It is primal not only in
 the written order - but in im-
 portance to the foundation &
 growth of the church. In Eph. 2:20
 ... ἐποικοδομηθέντες ἐπι-
 τῷ θεμελίῳ τῶν ἀποστόλων
 καὶ προφητῶν - emphasis
 is laid upon the primal im-
 portance of the apostles. They
 were the first human agents
 for the propagation of the
 new dispensation. They were
 the first officers in the or-
 ganization under that dispen-
 sation. They established the
 church upon the basis & in
 the manner directed & desig-
 ned by the founder of the church.
 Their procedure & their judg-
 ments in & upon all matters

planning to the life & doctrine
of the New System an suffi-
cient & final. Their position
was unique - temporarily essential
& overwhelmingly authoritative.

The position of Paul was and
remains of peculiar interest
- the position of the first & un-
rivalled offender & defender
of the faith - that faith which
should be & is evangelical
& not merely Jewish. This was
the purpose of his call "to carry
the Gospel to the Gentiles"
God it seems, provided in Paul
our role could as the original
tribe could not immediately
- save the contracting, dwarfing
abstracting proclivities of Judaism
in training & influence.

It seems to me that being
especially called for this the
wide mission, he was especially
justified & equipped therefor
by the Holy Spirit. Barnabas &
Peter might falter before the
Gentiles - but not Paul. He was

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distinctly & prominently the spirit
& propagator of the "larger" gospel.
The beginning of his ministry as
he tells the story in Gal. 2. was
in a spirit of marvelous self-
sacrifice. He labored out
jointly with his ministry ^{without}
ecclesiastical delegation. He had
been commissioned from the
Supreme Authority Christ Jesus.
Later - when in other times
in his work at Antioch &
elsewhere - he seems to have
acquired in the disposition of
the Galatians by which he was
regarded as an "apostle" in the
same sense that Barnabas -
in the same sense that Silas
& Timothy were regarded as "apostles"
i.e., as an apostle of Christ from
the fact that he was an apostle
of Christ's Church sent forth to
perform a certain definite work.
But when we come to examine
the letters which he ~~formed~~
some four or five years
after the two Thessalonian

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apostles had been written we
find a dignified yet voluminous
instance upon his right to stand
upon the plane of equality with
the original Twelve. Galatians
Romans & Corinthians moral
in their very tone a new man.
A man asserting with solemn
emphasis & flattery as a
gladiator in the lists for his
rights - for the recognition of
his spiritual supremacy from
the doctrinal standpoint.

Opposition had come to him
- opposition bitter - malignant
damaging to his conscience
& to his influence - an opposition
personally insupportable. The ra-
tionary party in the Church
had attained to formidable
proportions & its strength was
applied to crush the character
& life of the intrepid Paul.

But the party had not guarded
the caliber of the man attacked
nor weighed with any measure
of justice the bearing of the

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principles at stake. In the effort
to establish this Apostleship Paul
on the one side & the Judaic
party on the other fought the
battle royal of early church
history & laid the standard self-
indication. So long as the
people acquiesced in his
assumed position with
Barnabas, Silas & Timothy
there was no occasion for
his towering above them
either personally or officially.
But the assault upon his
character & later secured the
sleeping giant - as it were -
& marshalling all the power
of his superbly trained milit-
ary & ruling implicitly his
came upon the face of personal
interview with Christ & the
study forward under the ch-
allenge of calvary & become
thenceforth new for its founder
the foremost character rather
with the sacred writing
doctrine. His defense was

made me from personal considerations I believe, as from considerations which touch in vital way the interests of truth & the safety of the Gentile Church.

I saw & met the imperious need of the day, that we should with authoritative & emphasis declare to the world - not only the message which Christ had entrusted to me - but his own peculiar personal qualifications for the delivery of that message. This validation I also saw was under the direction of Christ - from Him - Paul learned & manifested - the "signs & wonders" & by him was established his divine unobscured journey.

In Galatians his defense is doctrinal since he was doctrinally assailed. In Corinthian his defense hinges on his apostleship since the validity of his apostleship had been questioned. The disaffection

Concerning Paul was not local
known - it had assumed note-
some proportions & his vindication
was strong & true enough. The
evils were sure & for all. It is
a vindication particularly of him
in Gal. Rom & Cor.

In conclusion. The Apostles
were trusted inflexibly. They
were (the apostles) the first order
in the Church. Their authority
is today & forever final. For his
elaboration of the faith Paul stands
head & shoulders above them all.
E. F. Dougherty.

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